Council of Churches and the Providence Central Congregational Church. Copies of the play will be made available to local church groups.

**Hebrew and Greek Bibles**

The first Hebrew-English Bible (Old Testament only) to be printed within the walls of Jerusalem is now on the market for Jewish readers in the Holy Land. It is an Authorized Version sanctioned by the Rabbinate. The English portion is almost identical with the King James Version. However, in Isaiah 7:14, the Hebrew editor has substituted for "virgin" the term "young woman."

Another publication which has been in preparation for two years may soon be on the market in this country. The American branch of the Greek Orthodox Church announces the long-felt need for a church-sanctioned translation of the Greek New Testament into English. In spite of all the translations from the Greek so well known to Protestants this new translation when approved at Constantinople will be the only authorized English text for Greek Orthodox Christians in America.

Evangelist Billy Graham, recipient of the 1956 Clergyman-of-the-Year Award announced last August and since published in the Sabbath Recorder.

There is considerable unity of program in the Pacific Coast churches. They are united in their publication work, their visitation, their camp program, and in many other areas of service. According to the church bulletins received they are now united in sermon emphasis. On April 21 the pastors of the Los Angeles and Riverside Churches preached on the First Commandment — the beginning of a series in each church.

It is expected that Pastor Lawton will come under the employ of the Missionary Board about July 15 preparatory to his missionary assignment in Jamaica, B. W. I. He and his family are to take over supervision of the field by September 1, replacing Rev. Wardner FitzRandolph who returns to this country for furlough and retirement.

**NEWS FROM THE CHURCHES**

**MAY 14, 1956**

**LOS ANGELES, CALIF. —** When the pastor and associate pastor were to be absent to participate in the program of the Pacific Coast Association at Riverside on Sabbath, April 14, they provided a complete church service for the members who were not able to attend the Association. Before the pastors left they prepared a complete service on tape and published a church bulletin as usual. The sermon of the morning was "A Pure and Holy Ministry," the message given by Albyn Mackintosh at General Conference last August and since published in the Sabbath Recorder.

There is considerable unity of program in the Pacific Coast churches. They are united in their publication work, their visitation, their camp program, and in many other areas of service. According to the church bulletins received they are now united in sermon emphasis. On April 21 the pastors of the Los Angeles and Riverside Churches preached on the First Commandment — the beginning of a series in each church.

It is expected that Pastor Lawton will come under the employ of the Missionary Board about July 15 preparatory to his missionary assignment in Jamaica, B. W. I. He and his family are to take over supervision of the field by September 1, replacing Rev. Wardner FitzRandolph who returns to this country for furlough and retirement.

**DENVER, COLO. —** A second Mid-Continent Association ad appeared in the April 10 issue of Capper's Weekly. Up to April 23 there had been 16 responses, several of them from within the area of the Association. This ad included the question, "Have you heard of Seventh Day Baptists?" The Denver pastor, who is handling the correspondence, summarizes in his April 21 church bulletin some of the answers to the above question as follows:

"Some say they have not heard; others have. One wrote, 'I have heard of them for years. Also for years have realized all people who worshiped on the first day of the week are not keeping God's Holy Sabbath as God commands. Another, 'You guessed it, we are Baptists but I still think we are keeping the wrong day according to His Word.'"
MINISTERS CONFERENCE PROVED VERY VALUABLE

Invitations were extended through the advance publicity to all Seventh Day Baptist Ministers to attend the annual Ministers Conference held this year with the Albion and Milton Junction, Wis., Churches, April 30 to May 3. A growing number of churches now participate in this event. The value of this discussion experience and make provision for their pastors to attend. The number present this year was not large, but what they gained from this evening inspiration talk by Rev. Rex Burdick, the substance of which is reproduced elsewhere in this issue, is impossible to take a single posed picture that will even illustrate the earnestness which was apparent throughout the conference. This earnestness was noticed by all who reflected on the nature of the meetings and the discussions in the rather short intermissions between programs. The guest speaker, Dr. Robert Torbet, who saw this conference from the first full day, commented very frankly on his impression of Seventh Day Baptist ministers as gained from his contact on this occasion. His remarks were far more than the nice words a guest speaker might be expected to utter. His own wide experience with the American Baptist work at its headquarters coupled with his personal qualities gave point to his remarks that he was impressed with the quality of the men and the earnestness with which they appear to be growing. It is felt that there was wholesome thinking throughout. In some ministers conferences in his own denomination it appeared, he noted, that the men came because they liked the fellowship, and put up with the speeches in order to enjoy the fellowship.

What he may be said about previous conferences of Seventh Day Baptist ministers (and they have all been valuable), this one was indeed outstanding in its seriousness and was sustained pretty much from beginning to end. As far as we could observe, Dr. Torbet's comment about earnestness was correct.

The theme of the conference, "Effective Christian Organization," probably fails to convey the rather high spiritual tone which was set by the leadership during the three days. The program included messages and discussion about organization but the emphasis was much deeper than that. There was no attempt on the part of the brethren to set a pattern or blueprint for further reorganization of our denominational machinery. The question was raised on one occasion as to whether we could be benefited by any further conferences of this type. The thought was given to the nature of the church and the distinctive message of Seventh Day Baptists.

The Monday evening message of Dr. Loyd F. Hurley, a summary of which we hope to print, was entitled "Our Baptist Heritage." It outlined a number of Seventh Day Baptist distinctives. The Tuesday evening inspirational talk by Rev. Rex Burdick, the substance of which is reproduced elsewhere in this issue, also pointed out the challenge of being a minister in this denomination. His emphasis on the Sabbath fell in line with much of the informal discussion. There was considerable mention of a broader, long-range philosophy both by ministerial students and older men. Some developed the concept that our people should think in terms of our ecumenical mission. This was pointed out in a number of messages. The wife of one who was a Baptist pastor was very interested in the idea of accomplishing this goal in the foreseeable future. This, it will be recalled, was the great aim and goal advanced so eloquently two generations ago by the eminent scholar and writer, Dr. A. H. Lewis.

On Thursday morning, the closing morning of the conference, the men gathered for the great fireplace in the beautiful lodge at Camp Wakonda. There the Milton pastor, Rev. Elmo F. Randolph, presented with much enthusiasm the Sabbath card, an idea which many various groups of our churches are embarking. He felt that this exploratory study would be very valuable to the large layman-pastor panel discussion at the end of the layman-pastor panel discussion on the third evening.

Of the 30 ministers present, about 20 were actively engaged in what would be called full-time pastoral work. Only two or three retired ministers were present this year, and an equal number of seminary students and professors. All of the employed board secretaries were on hand and had some part on the program. The work of the Women's Board and the Historical Society were presented by communications which were read. Both of these agencies sought the advice and help of the ministers in making their work more effective.

Social Security for the clergy was not a matter of open discussion at this gather-
The Apostle Paul addressed the follow-
ing words to all the believers in Rome, who are called to be saints: "Grace to you and peace from God our Father and the Lord Jesus Christ."

... by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exalts in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerful-

Upon recommendation of the president of the college, the trustees approved the appointment of Professor L. Milton Van Horn to be dean of the college. Professor Van Horn has taught at Milton College since 1937. A native of the East he holds two baccalaureate degrees from Salem College and a master's degree from West Virginia University. He is a son of the late Dr. Herbert C. Van Horn, former editor of the Sabbath Recorder, and Mrs. Abbie B. Van Horn. This year he has been on leave of absence to further his work toward a doctorate at the University of Wisconsin.

His teaching has earned him an enviable reputation in botany and biology as well as his chosen field, zoology.

Rev. Dean Van Horn has a wide range of interests besides teaching. He has served as treasurer of the Seventh Day Baptist Denominational Budget and as treasurer of the Village of Milton. He has been a sponsor of the Alpha Sigma Phi fraternity since its organization on the Milton campus.

The Van Horns live at 541 High Street, Milton. Mrs. Van Horn is active in the work of the Student Christian Association on the campus. The Van Horn family consists of four children: Peter, a junior in high school; David, in the eighth grade; Judith Ellen, in the seventh grade; and Robert, in the third grade.

In announcing the appointment, President Dunn made this comment: "The appointment of 'Milt' Van Horn to be dean of the college continues a fine tradition and recognizes the devotion of teachers who have served Milton College since it was chartered in 1867. As leader of the faculty he (Van Horn) will speak with authority and experience and carry forward the reputation for outstanding instruction which has prevailed at Milton."

**Coming Meetings**

Central New York Association

The spring meeting of the Central Association of the Seventh Day Baptist Churches of New York will be held in Leonardoville on June 1, 2, and 3. The mission theme chosen for these meetings is "To the Ends of the Earth," with subtopics, "Lengthen Thy Cords," and "Strengthen Thy Stakes" (Isa. 54: 2). It is expected that the Conference president and the secretary of the Missionary Board will be in attendance to conduct mission study groups in both home and foreign missions.

Wisconsin Semiannual Meeting

The Semiannual Meeting of Minnesota and Northern Wisconsin Churches will be held at New Auburn, June 1, 2, and 3. Theme: "Except the Lord Build."

**Eastern Association Date**

The Eastern Association of the Seventh Day Baptist Churches meets June 8-10 at Ashaway, R. I.

It is requested that the churches, as soon as possible, send their lists of delegates and visitors to Mrs. Julian T. Crandall of Ashaway. So that the Entertainment Committee may make adequate arrangements for their residence while in Ashaway.

**SABBATH SCHOOL LESSON**

For May 26, 1956

Sharing the Gospel with the World

A CALL TO LEADERSHIP

By Rev. Earl Cruzan

(Last of three voluntarily contributed articles on this subject by a member of Commission.)

This call I make to our churches: Awake to the needs of Christ in the world in which we live today. The message of salvation with the peace it brings is much needed in the busy life that we live today. A faith and a trust in God is as much needed in a time of “abundance” as it is in a time of “want.” There is a need to take time out from the busyness of our lives to think on the things which are eternal. There is a need to bring more knowledge of God and a seeking to follow in the ways of Christ.

“...what shall they hear without a preacher? And how shall they preach, except they be sent?” For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? As they look inward to their own resources and abilities for the highest welfare of their fellow men, as well as of the state and nation in which they live. I believe in the Bible as the inspired Word of God, written by men of old for our comfort, guidance, instruction, and inspiration.

Herbert L. Cottrell, recently ordained as deaconess of the Washington, D.C., Church, was born at Jasper, N. Y., February 5, 1882. She attended public school in Jasper, and high school in Wellsville, N. Y. She accepted Christ in early life, and united with the Methodist Church in Jasper. She was united in marriage to Herbert L. Cottrell on Sept. 28, 1908, and joined the Seventh Day Baptist Church in Niles of whom her husband was pastor. She was a devoted wife and companion, helping her husband in his eight successful pastorates: Niles, Berlin, and Brookfield, N. Y.; Nortonville, Kan.; New Auburn, Wis.; Garwin, Iowa; Marlboro, N. J.; and Daytona Beach, Fla.

To Mr. and Mrs. Cottrell were born two children, Harriet and Paul. The latter died in young manhood, while attending college in Sale, N.J. Mrs. Cottrell is survived by her husband, now retired, her daughter, Harriet, and son-in-law, Darrell Gilson, and six grandchildren, Herbert, Paul, Richard, Margret, and Victor, all of 312 Hammond Lane, Baltimore 25, Maryland.

In 1954, with her husband, daughter, and son-in-law, she united with the Washington Seventh Day Baptist Church. On June 14, 1955, Mrs. Cottrell was ordained as deaconess of this church. The statement which appears below was given on that occasion and may well be considered a memorial.

STATEMENT OF BELIEF

I believe in God, the Creator of all things, who made us in His own image and likeness and expects us to use our talents for Him to the best of our opportunity. I believe in the Son of God, who came to the world, lived, suffered, died, and rose again from the dead to show to the world the wonderful possibilities and duties of the Christian.

I believe in the Church, which is a body of men and women who recognize God as their Father, Jesus Christ as their Saviour and friend, and whose purpose is so to live and labor that they will help to make a better world.

I believe in the Holy Spirit, who is the invisible presence of God in the world directing the affairs of all mankind. I believe in the universal fatherhood of God — that all men and women regardless of race, nationality, or creed should be privileged to enjoy the blessings of God and realize their responsibility for the highest welfare of their fellow men, as well as of the state and nation in which they live. I believe in the Bible as the inspired Word of God, written by men of old for our comfort, guidance, instruction, and inspiration.

HERBERT L. COTTRELL

Rev. Elizabeth F. Randolph

Margaret Stone Cottrell, wife of Rev. Herbert L. Cottrell, recently ordained deaconess of the Washington, D.C., Church, was born at Jasper, N. Y., February 5, 1882. She attended public school in Jasper, and high school in Wellsville, N. Y. She accepted Christ in early life, and united with the Methodist Church in Jasper. She was united in marriage to Herbert L. Cottrell on Sept. 28, 1908, and joined the Seventh Day Baptist Church in Niles of whom her husband was pastor. She was a devoted wife and companion, helping her husband in his eight successful pastorates: Niles, Berlin, and Brookfield, N. Y.; Nortonville, Kan.; New Auburn, Wis.; Garwin, Iowa; Marlboro, N. J.; and Daytona Beach, Fla.

To Mr. and Mrs. Cottrell were born two children, Harriet and Paul. The latter died in young manhood, while attending college in Sale, N.J. Mrs. Cottrell is survived by her husband, now retired, her daughter, Harriet, and son-in-law, Darrell Gilson, and six grandchildren, Herbert, Paul, Richard, Margret, and Victor, all of 312 Hammond Lane, Baltimore 25, Maryland.

In 1954, with her husband, daughter, and son-in-law, she united with the Washington Seventh Day Baptist Church. On June 14, 1955, Mrs. Cottrell was ordained as deaconess of this church. The statement which appears below was given on that occasion and may well be considered a memorial.

STATEMENT OF BELIEF

I believe in God, the Creator of all things, who made us in His own image and likeness and expects us to use our talents for Him to the best of our opportunity. I believe in the Son of God, who came to the world, lived, suffered, died, and rose again from the dead to show to the world the wonderful possibilities and duties of the Christian.

I believe in the Church, which is a body of men and women who recognize God as their Father, Jesus Christ as their Saviour and friend, and whose purpose is so to live and labor that they will help to make a better world.

I believe in the Holy Spirit, who is the invisible presence of God in the world directing the affairs of all mankind. I believe in the universal fatherhood of God — that all men and women regardless of race, nationality, or creed should be privileged to enjoy the blessings of God and realize their responsibility for the highest welfare of their fellow men, as well as of the state and nation in which they live. I believe in the Bible as the inspired Word of God, written by men of old for our comfort, guidance, instruction, and inspiration.

I believe, as is taught in the Bible, that the seventh day of the week is the true Sabbath, that it was taught and kept by our Saviour and that it has never been abrogated. I believe in immortality as the proper form of baptism, the form which Jesus followed.

I believe in the forgiveness of sins as the Scripture states: Luke 16:14: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not their trespasses, neither will your Father forgive your trespasses."

I believe in salvation through acceptance of Christ as my Saviour and obedi­ence to His teachings as taught in the Bible.

I believe in an eternal life, a spiritual existence, bounded by physical limitations, but a life in perfect fellowship with God and man, enduring through all eternity.

I believe the true service for God and man is the highest ideal for which to live.

ARE YOUR PLANS LAID FOR SABBATH RALLY DAY?

MAKE IT A DAY OF REST AND WORSHIP, OF JOY AND BLESSING.
THE CHALLENGE OF THE SEVENTH DAY BAPTIST MINISTRY

Abridgement of a message given at the recent Ministers Conference
By Rev. C. Rex Burdick of Salem, W. Va.

It is a thing which I think is perfectly obvious to everyone here that the great challenge of the Gospel ministry is to lead people to a commitment to Jesus Christ as Saviour and Lord, and to a commitment to His way of life. This is true of any minister, of any communion who has not caught sight of this basic challenge is left without the finest motivation. Certainly the Seventh Day Baptist minister, equally with any other minister, should first of all be concerned with winning the lost to Jesus Christ. If we do not do that most essential thing, then most assuredly the rest of our ministry will be quite barren. But tonight as we are thinking particularly of the challenge to our own ministry, the second part of our proposition seems quite relevant, that is, to lead men to a commitment to Jesus’ way of life. It has been a firm conviction of all people that Sabbath keeping is a part of the Lord’s way of life, and so if we lead men to a commitment to His way of life, we must lead them to a commitment to the Sabbath truth.

If it can be demonstrated, as it has been repeatedly, that Jesus and Paul kept the Sabbath and found blessing in it, then it may be stated with some confidence that Sabbath keeping has value for our day. If it was relevant to Jesus and Paul, then it is relevant to us in our day. To be like Jesus is to follow His example, which is, of course, the one peculiar item of our faith.

Similarly, the Apostle Peter, in writing his first epistle, included a paragraph which he directed to the elders of the church. He said, “Feed the flock of God which is among you, taking the oversight not by constraint, but willingly, not for shameful gain, but eagerly, not as domineering, but as one’s own stewardship.” As one’s own stewardship, he directed to the elders of the church. He felt that he did not have time to stop over at Ephesus and yet he wanted to confer with the Ephesian elders, or pastors, so he sent for them to meet him at Miletus, where he preached to them on the challenge of the ministry. Among other things he said as he poured his heart out to them was this, “I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath appointed you overseers (or bishops) to feed the church of God. . . . That, it seems to me, is the challenge of the Seventh Day Baptist ministry. This is the challenge of the Baptist ministry because we believe that we ought to declare the whole counsel of God. The whole counsel of God includes the Sabbath witness, which is, of course, the one peculiar item of our faith. We believe that we ought to declare the whole counsel of God, so that the people who hear us may come to understand what it means to be a Sabbath-keeping people.

There has been much talk lately about getting back to the Jesus of the Gospels, and much of that talk is without point, because it seems to me that to be a follower of Jesus is the height of religious experience, and if we are to lead men to be like Jesus, we must lead them to the Sabbath observance which Jesus practiced. This is the challenge of our ministry.

I would like to present four challenges which will help us to meet the great challenge to feed the flock of God, to care for, to protect, watch over the sheep. The pastor should perform for the flock, every act of a shepherd. Every minister should, in all the events and decisions of the Sabbath, never attempt not to perform to heal or to sheare his sheep. In this challenge of feeding the flock of God, does not the Sabbath have a place, in the balance of diet which we will offer the flock? It certainly does.

It has been said many times that our generation has lost the sense of a Sabbath conscience. The standard of Sunday observance in most churches is pitifully low. It is the world’s biggest day for amusement, and a great deal of work is done by those who profess to love Sunday as a sacred day. Why is there this disregard for Sunday? Certainly A. H. Lewis and others were right when they said that it is because there is nothing essentially sacred about this day. You just can’t take any one day and make it sacred in the same sense as the day into which God originally put His presence and upon which he directed to the elders of the church. He said, “Feed the flock of God which is among you, taking the oversight not by constraint, but willingly, not for shameful gain, but eagerly, not as domineering, but as one’s own stewardship.” He never could lose sight of the purpose. He never could lose sight of the Sabbath, and His ministry. Why was He so effective? I suppose that we could give a number of reasons, but one of the greatest reasons is that He had reached the saturation point. He lived with God always in fellowship with God. He was one with God. And, to a limited extent, we, too, can be one with God in continual fellowship, and one with Him in His redemptive purpose. It requires saturation.

I doubt if there is anyone here who is not overburdened with work, good work. And I suspect that most of you will have to confess to — of becoming so engrossed in the Lord’s work that we do not find time for the Lord Himself. I confess with shame that I have not done much work in the Charleston, W. Va., area, for the purpose of making contacts with a dozen Seventh Day Baptists, and especially to attend a Sabbath service at Charleston, conducted by a Mr. Vass, a member of the Salem Church. I had not written him of my plans to come and when I arrived I found the church closed and Mr. and Mrs. Vass away from home on vacation. Well, a dozen contacts to make for the Lord and the church! I’d better get at it — so back to Charleston on my round of calling. Today I confess that it never occurred to me that I might sit down and write my message while I was in that churchyard, or in my car in some quiet place, and worship God on the Sabbath day as I would have done at home. That I would have had the satisfaction point. I think my weekend in Charleston was profitable, but I am convinced that it could have been more effective had I spent the Sabbath with the Lord.

The Apostle Paul had reached the saturation point. He lived with the Lord and became one with Him in redemptive purpose. He never could lose sight of the
love of God for himself and for all men. Jesus Christ and the Cross were continually before his eyes. He saw himself as a murderer and the stoning of Stephen. He saw himself as spiritually deluded, persecuting the Church of Christ.

In spite of this he felt the redemptive love of God, knew that God had accepted him, and felt the burden of the old life lifted. He could never forget this, and he could never cease to offer himself in a service of love to God, so that when his friends begged him not to go to Jerusalem where his enemies were, Paul answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21: 13).

3. The Challenge of Conviction

The Seventh Day Baptist ministry is a challenge of complete commitment and complete commitment is the challenge of our ministry. I see no other reason than commitment that would lead men to our ministry. If we have to come to the saturation point as we suggested earlier, and if we are men of conviction, we will stop short of our complete commitment. Complete commitment cannot stop short of the whole counsel of God, as we said earlier, and therefore, cannot stop short of a spiritual Sabbathism. This is the challenge of the Seventh Day Baptist ministry. I am sure that you who are here for this pastors' conference and that this is true, just as I am convinced that it is true, and for that reason you have committed yourselves to the ministry.

4. The Challenge to Be the People's Pastor

Than there is no greater challenge. I would rather be the people's pastor than anything else in the world. Jesus saw the people scattered as sheep having no shepherd. He went out to them and He set Himself to the task of being their shepherd. Wherever He turned He saw spiritual poverty and it gripped Him so that He set His whole life to bringing spiritual riches. Wherever He went He saw suffering and sorrow, and His great heart was moved with compassion, so that He bent all of His energies to relieving those needs.

He was the people's shepherd. This is the challenge of the Seventh Day Baptist ministry — to be the people's pastor. Abraham Lincoln said, "I feel sorry for any man who cannot feel the whip when it is laid on another man's back."

Now for just a moment I want to mention just a few of the many pastoral experiences that I have had that to this day remain a challenge to me. While I mention these, I would like you to duplicate them with me, and find in them the challenge to the Seventh Day Baptist ministry.

The recent newspaper story about a 17-year-old boy is a strange one. It tells how he assaulted a companion with a new and dangerous concealed weapon, a built-in flamethrower. It may also help us to understand some passages of Scripture that were a little hard to figure out.

Before we hear about that bad boy who is now awaiting trial in Worcester, Mass., let us notice that strange verse of Scripture in Revelation 9. Perhaps you haven't read it. According to the vision given to the Apostle John there will come a time when those who destroy the angels of the wicked men of the world. John saw horsemen and horses with heads like lions out of whose mouths "issued fire and smoke and brimstone." The weapon was the fire coming out of the horses' mouths which killed the "third part of mankind."

We talk about getting our stories straight from the horse's mouth but destroy, fire actually came out of the mouth of a horse, or of a man, and burned somebody else. We had better not say we can't believe it, for the story about the bad boys story one way that it could happen. And in these days when flame throwers are used in war, who would doubt that it could happen at the close of world history as told in the Bible?
The Christian Conscience and an Economy of Abundance

The following article, printed in two installments, is the unnumbered article in the March and April issues of the Third National Study Conference on the Churches and Economic Life held at Pittsburgh, Pa., April 12-15. The publicity refers to the message as speaking only for the conference and not for the sponsoring National Council of Churches but calls it an eloquent summation of four days of sober thought and talk. We are inclined to agree, and we trust that our subscribers will read it thoughtfully. In its wide scope it covers this aspect of our sinfulness rather thoroughly. Mayor Charles P. Taft of Cincinnati, Ohio, was chairman of the 400-member conference in which laymen out-numbered ministers two to one.

The Conference Message

We are entering a new age in the history of mankind. For the first time in human experience it appears possible that enough can be produced to meet the basic needs of man. We may refer to this new period as an age of abundance in contrast with past ages of economic scarcity. The promises of this economy are great but its perils are so real that we cannot evade the challenge which this new age brings to the Christian conscience. The low expression "We never had it so good," the Christian must reply, "We never had such heavy demands upon the Christian conscience."

The present economy of abundance in the United States arises from a variety of factors. These include the availability of rich natural resources, the institutions and practices of a free society, and the influences of religion. They also include the development of capable management and an intelligent body of workers equipped with specialized skills; the development of efficient business organization, a responsible labor movement, modernized agriculture, and broadly owned mutual institutions. The scope of such conditions as will enable we must be done by the sharing of such knowledge, and assistance in the development of such facilities and institutions, and in the creation of such conditions as will enable people to help themselves. It must be done in ways which recognize the dignity of each person and each group from Christians would help. It must be done by the spiritual self-interest of man vastly multipli- cating his problems, and threatening destruction on every level of attainment.

The Christian Conscience

In the Christian understanding of the responsibilities of man in the economic order, the primary fact is that God is the Creator of all that is, and all creative forces flow from Him. Man is a creature of the Creator, and His purpose is that man be a trustee. The scope of this trusteeship and the range of its redemptive possibilities are revealed in God's revelation in Christ. For Christ identifies and claims as His neighbor is Christ's own call to Christian faith and work.

In the coming of an economy of abundance we recognize anew the promise of good fortune. Of such an event we would say, "It is the Lord's doing and is marvelous in our eyes."
The Christian conscience in an age of abundance must be troubled until these gaps of want are changed into areas of opportunity for substantial progress toward sharing in the creation and benefit of the abundance which most of our population enjoy. Every barrier to such opportunity for these people must be broken down — whether it be racial segregation in the schools, or inadequate education, lack of educational opportunity, and the like — so that all may be given the chance to help people to help themselves. From the Christian point of view no one in the United States can be regarded as a second-class citizen.

Nortonville Church Covenant
Adopted 1863, Amended 1953

[The following local church covenant is printed here as a sample of lofty expression and because of its unusual warmth and stirring in the hearts of its members in the Seventh Day Baptist denomination each year. It is a good example of a traditional covenant. The Nortonville, Kan., Church apparently has preserved the best of the old covenant but there is nothing obsolete in the agreement here set forth.]

Hearing, as we trust, been influenced by divine grace, to love God and embrace the Lord Jesus Christ as our Saviour, and to love our fellow men and women. There is nothing in this ordinance which we copy the pattern given us as the Master Mind gives us this commission: "Take heed to your lives; for there must be no slackening of attention! No sitting down on the job; no swerving this way and that; it is a business, not a game. But what a business! One may find in it all desirable things such as the following: Adventure! What greater adventure than that experienced by the followers of the Master through the ages? Mystery! 'Great is the mystery of godliness'—Christ manifest in the flesh. Peace! 'My peace I leave with you.' Necurities? 'But my God shall supply all your need' (Phil. 4: 19).

The Sabbath Recorder

May 14, 1956

Alfred, N. Y.—Sabbath afternoon, April 28, a fine vesper service was held. The music was presented by the 34-voice choir, under the direction of Byron Emerson, minister of music. Featured on the program were traditional and contemporary numbers. A high light of the performance was the choral rendition of 'Lux aeterna,' arranged on the theme of Christ's 'Light.'

7. Lastly, that through life, we will strive, amidst evil report and good report, to live to the glory of Him who hath called us out of darkness into His marvelous light.

Hospital Chaplain Advanced
Rev. E. Wendell Stephan, former pastor of the Plainfield, N. J., Seventh Day Baptist Church, was recently named director of a new Clinical Pastoral Training Program at Creedmoor State Hospital, Queens Village, L.I., New York. The program which opens May 29, is designed to teach clergy pastoral counseling skills.

NEWS FROM THE CHURCHES

Adams Center, N. Y.—The Adams Center Church has held services each Sabbath throughout the winter, regardless of the adverse weather conditions. Lenten services were held in our church in cooperation with the Baptist Church in the village.

Pastor Cruzan is conducting a very interesting Bible study in connection with our prayer meeting hour each Friday evening. Our church nights, which are held monthly, have been resumed this spring. The Christian Education Society sponsored the April meeting. Our young people's band played several selections followed by two short movies. For refreshments, the ladies brought boxes of lunch which were sold. The C. E. Society voted to send the proceeds to Jamaica.

Regular meetings of the Ladies' Aid with its Missions work and women's joys and sorrows has been once a month. Projects for the year have been 'Penny-a-Day' thank offerings, traveling food basket, and sales of cards and handkerchiefs. We recently sent boxes of used clothing to Rev. Ralph Soper in Alabama to be distributed among the needy. — Correspondent.

Plainfield, N. J.—The pilgrimages of young people during the spring vacation to the Seventh Day Baptist Building and Publishing House were a blessing to our church as well. We were happy to show the boys and girls of Brookfield and Leonardsville, N. Y., and Marlboro, N. J., our unusual church building and a measure of our hospitality.

Attendance at regular church services has been steady but not large. Several of our members who have vacationed in Florida during the colder months are now
The various committees of the church, called "Service Committees," reported considerable activity at the annual meeting on April 1, and again at the quarterly meeting held May 6. One of the long-range plans of the Evangelistic Committee is to actively promote the Billy Graham Campaign in New York next year. It is expected that the Plainfield Church life will be considerably affected by that campaign.

The pastor, Rev. Lee Holloway, who is spending a part of each day attending classes at New Brunswick Theological Seminary, requested at the May 6 meeting that his vacation this year be changed from August to June in order that he might take some summer school religious education courses in a seminary in Lexington, Ky. The request was granted. This means for the local congregation and summer visitors that church services will not be suspended during August as in previous years. Visitors, therefore, will find services and a pastor available all through the summer.

EDINBURG, TEXAS — From the southwestern News Letter printed by the Bible Witness Press we note a Spanish work being done under the sponsorship of the local church. One woman is conducting Bible classes for children on Sabbath afternoons in Spanish. The church people have helped on the hospital expenses of a minister of another denomination who has been studying the Sabbath question. It is hoped that he will work for the Sabbath cause among the Mexican people.

DE RUYTER, N. Y. — Charles D. Swing of Syracuse has accepted the call to become pastor of the Seventh Day Baptist Church at De Ruyter. N. Y. Mr. Swing, licensed by his home church at Shiloh, N. J., has served in the De Ruyter pulpit a number of times when they have been without a pastor. Everyone is indeed joyful that Mr. and Mrs. Swing have made the decision to enter into full-time Christian service and they will be taking up their duties in this field the forefront of June. [Look for a feature story on this by the former pastor, Rev. Edgar F. Wheeler.]

BULLETIN GLEANINGS — Advance publicity for Sabbath Rally Day has appeared in a number of church bulletins. The publicity has mentioned panel discussions on Sabbath eve, special messages or guest speakers at the morning services, and in some cases, a program on the evening after the Sabbath. Readers of this column will be looking for news about the success of the rallies in the issues immediately following the celebration.

**Accessions**

Plainfield, N. J.

By Letter:

Jay W. Crofoot
Associate Membership
Mrs. Charles H. North
Edward J. Parker

De Ruyter, N. Y.

By Letter:

Warren F. Brannon
Marion M. (Mrs. Warren) Brannon

Nortonville, Kan.

By Testimony:

Wilma (Mrs. Robert) Bond

**Marriages**

Jones - Monroe. — William Ray Jones and Bernice Ernestine Monroe were married in church on April 7, 1956, at the home of the bride's cousins, at Ocala, Fla., by Rev. W. E. Moore. The couple will reside in Ocala, Fla.

**Births**

Potter. — A daughter, Melissa Sue, to Mr. and Mrs. George E. Potter of Alfred, N. Y., on March 21, 1956.

Richards. — A son, Timothy Reese, to Don and Edna Ruth Richards of Berea, Va., May 1, 1956.

**Obituaries**

Cortrell. — Margaret Stone, daughter of Gregory and Maftha Stone, was born at Jasper, N. Y., Feb. 5, 1882, and died at Baltimore, Md., April 26, 1956.

Farewell services were conducted in the Marlboro, N. J., Church on Sabbath afternoon, April 28, by her pastor, Rev. Elizabeth F. Randolph, assisted by Rev. Paul Ochorn. She was buried beside her son in the churchyard. A more extended obituary appears elsewhere in this issue.

Babcock. — Carrie Mullet, was born Jan. 24, 1867, and passed away Sept. 30, 1955, at a hospital in Miles City, Mont. She was married to Otto Babcock March 13, 1886, in the Welton Seventh Day Baptist Church, of which she was long a member. Mr. Babcock and a daughter, Grace, preceded her in death some years ago. A son, Merrill, and family, with whom she was living at the time of her death, survive her. — Mrs. Leonard Wilkinson.

Dear Lord and Father of mankind,

Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm.

John Greenleaf Whittier, 1872.